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the possibility of such motives as the opponents of the war have attributed to some of its leading promoters. That respectable Englishmen at the end of the nineteenth century should deliberately have fomented war from revenge and lust of blood — horrible and incredible! That speculators should have been eager to promote their own fortunes at the cost of thousands of innocent lives and the infliction of desolation upon a wide country — it must be a libel upon human nature, and an unwarrantable denial of the efficacy of Christian preaching during the last generation. A little more knowledge of the world would have opened the eyes of these charitable persons. If they had been present at the riot that memorable Sunday afternoon in Trafalgar Square; if they had watched the send-off of the troops; if they had tasted the wit of the Stock Exchange; if they had glanced at the journals which in these days command cabinets and are obeyed; if they had only observed some of the newspaper placards (for example, "War! War! War! It's a good thing. Shove it along"), they might have begun to suspect that their own aspirations for the spread of the kingdom of God were being exploited in the interests of a very different régime.

There is reason to fear that the attitude of many Nonconformists has been affected, however unconsciously, by an influence of another type. Of recent years there has grown up within English Nonconformity a consciousness of size, not to say an admiration for bigness, which has something in common with the imperialistic passion for adding another patch of red to the map. The Nonconformist leaders, ministerial and lay, who have been loudest in approval of the war are the very men who have been most vociferous in proclaiming on Free Church Council platforms the unprecedented importance of their own denominations and the epoch-making significance of every resolution of their own committees. They have caught the trick of thinking in millions, and the sensation is exhilarating to both speakers and audiences. The temper thus fostered has made it easier to share the ambitions of Mr. Rhodes. But it is not all gain, especially when it means a renunciation of the ideals which made the lives of the "Little Nonconformists" of earlier days worth remembering.

Mr. Hugh Price Hughes has warned those who disagree with the war not to "dash themselves in pieces against the immovable rock of a national instinct." This is a new note in English Nonconformity, which has in its records not a few instances of the struggles of insignificant minorities against apparently overwhelming forces. Without numbers, without wealth, without social influence, little groups of devoted men have battled again and again for righteousness and truth, and it has hitherto been believed that those who to-day enjoy civil and religious liberty are indebted for this blessing to the heroism of such sturdy antagonists of tyranny and wrong. It seems, however, that "this kind of thing's an exploded idea." Still, the explosion is quite recent, and it is not surprising if it takes some of us a little time to adjust ourselves to the calm contemplation of the débris. Certainly, even as late as a quarter of a century ago, the doctrine of the essential folly of being in a minority would have appeared scarcely in place as a Nonconformist axiom. What, I wonder, would Dale of Birmingham have had to say about it?

Evils of Imperialism and Militarism.

BY CARDINAL GIBBONS.

Sermon preached in the Cathedral at Baltimore on the 6th of January; text, Isaiah lx.

The mission of Jesus Christ on earth was a mission of peace. He came to establish in our hearts a triple peace — peace with God, peace with our neighbor and peace with ourselves. Man's peace with God was dissolved by his rebellion against his Maker. Christ came to restore man to the friendship of God by sacrifice of His life on the cross. He tells us that this peace is to be maintained by the observance of the Commandments. "There is much peace, O Lord, to those that keep Thy law, and for them there is no stumbling block."

He has taught us to have peace with our neighbor by observing the eternal principles of justice and charity, by doing unto others what we would wish others to do unto us. And He tells us that we will have peace with ourselves by keeping our passions subject to reason and our reason subject to faith.

But Christ's mission of peace had a wider scope than to the individual man. His mission was also to bring peace to the family and society. As the God of Peace, which He is called by St. Paul, He brings peace to the human heart; as the Father of Peace, He brings peace to the family, and as the Prince of Peace, as He is called by Isaiah, He brings peace to society and the commonwealth.

Before the advent of Christ war was the rule, peace the exception throughout the world. So regular, incessant and habitual was war before the coming of our Saviour that the sacred writer in the Book of Kings speaks of a certain season of the year as the usual period for the reopening of hostilities.

In pagan Rome the Temple of Janus was closed in time of peace and kept open in time of war. From the reign of Tullus Hostilius, the third King of Rome, to Augustus Cæsar, a period covering six hundred and fifty years, the temple was closed only for six years. So that Rome enjoyed only six years of tranquillity against six hundred and forty-four of warfare.

But although wars are less frequent and less inhuman in the Christian dispensation than in pagan times, it must be confessed that we are as yet far removed from the millennium of universal peace. "Glory to God in the highest, and on earth peace toward men of good will" was the song of the angels on the night of our Saviour's birth at Bethlehem. Although these words have been resounding throughout the world for nearly two thousand years, and though Christianity is the prevailing religion in Europe, it is a melancholy reflection that it has not yet succeeded in arresting war and establishing the permanent reign of peace on that continent. In fact, the nineteenth century, from its dawn to its sunset, has witnessed an almost continuous scene of sanguinary struggles between the nations of Christian Europe.

WARS OF THE CENTURY.

At the close of the eighteenth century we find the allied forces of the Russian Empire and the Kingdom of Prussia invading Poland, and, after a heroic resistance under the leadership of Kosciusko (who had previously drawn his sword in behalf of American independence) the Kingdom of Poland was subdued and dismembered and partitioned out between Russia, Austria and Prussia.

From the beginning of the nineteenth century till

1815 the great Napoleon was engaged in a series of the most colossal and sanguinary engagements which set all Europe ablaze. Napoleon encountered the whole of Europe and was generally victorious until the memorable battle of Waterloo, when he was defeated and his sun was set. History justly accords to him the title of the greatest military general of his age.

About the middle of the century occurred the Crimean War, in which the allied forces of England, France and Turkey fought and defeated the Russians.

A few years later hostilities broke out between Austria and the combined forces of France and Italy. Austria was overcome in the battle of Solferino and was obliged to surrender her Italian provinces.

In 1870 the Franco-Prussian War took place, which proved so disastrous to the French Empire. Besides an enormous war indemnity, France was compelled to transfer to Prussia two of her provinces — Alsace and Lorraine.

And at this moment, after an enormous expenditure of men and money, England is endeavoring to bring to a successful close her war with the South African Republics. It is stated that this campaign will cost England \$600,000,000.

And how does our own country stand on the subject of war? Although the cornerstone of the Constitution is peace with all nations and entangling alliances with none, we have had on our hands four wars in the century just brought to a close. In 1812 we were engaged in the war with Great Britain. In 1846 the Mexican War occurred. Our terrible Civil War began in 1861, lasting four years; and we have recently closed the war with Spain, which resulted in the loss to her, and in the acquisition by us, of all her foreign possessions.

When we read of a great military campaign our imagination revels in the contemplation of the heroic achievements of famous generals. We listen with rapture to the clash of arms, the shouts of the victors and the sound of martial music. We seem to catch the spirit of enthusiasm by which the combatants were animated. But we take no note of the shrieks and agonies of the soldiers weltering in their blood on the battlefield. We have no thought of the sick and wounded lying in hospitals and prisons. We are unmindful of sorrowing wives and mothers at home weeping and sighing for the loved ones far away. We do not picture to ourselves the homes made desolate — the "Rachels" bewailing their children and refusing to be comforted because they are not."

A MOCKERY OF JUSTICE.

During the Civil War I served as a volunteer chaplain at Fort McHenry and Fort Marshall, and I had many occasions to contemplate the frightful calamities occasioned by war. General Sherman remarked in his own blunt and expressive language that "War is hell." Happening to converse with General Sheridan, I questioned him about his Virginia campaign. His face assumed an expression of sadness, and with a mournful voice he said he hoped never to witness another war.

Is it not a mockery of justice and a scandal to the pagan world to see two Christian nations cutting each other's throats in the name of Christian civilization? Is it not an outrage to contemplate one nation forcing by the sword her laws, her government and political insti-

tutions on another nation, in the interests of trade and commerce, as if merchandise and dollars and cents were of more value than human lives? Is it not monstrous to see a strong power invading a weak one and seizing her territories on the hypocritical plea of rectifying her boundaries? This rectification of boundaries is a very old practice and is a polite name for robbery on a large scale.

ANCIENT IMPERIALISM.

King Ahab and Queen Jezebel, two of the most infamous tyrants that ever reigned, rectified their boundaries by seizing the vineyard of Naboth and by putting to a cruel death that innocent man.

The old Roman Empire two thousand years ago was constantly engaged in rectifying its boundaries. It did not stop till it had annexed all of Europe and a good slice of Asia and Africa. But the day of retribution came at last. The warlike tribes of the North swooped down like avenging eagles on that decaying and corrupt body — the Roman Empire — and rectified her boundaries over again. The Empire was dismembered and the map of Europe was changed.

Cicero tells us that when a pirate was once brought before Alexander the Great, the general reproached him for his crimes on the high seas. "You are a greater robber and murderer than I," replied the pirate, "for while I have plundered and slain a few, you are the slayer and robber of nations." He went on adjusting his boundaries till he had overrun a large portion of Asia. But very soon after his death these boundaries were readjusted by his generals.

EUROPE A HUGE CAMP.

It is a subject of great concern to the friends of the gospel of peace that Christian Europe presents to-day the spectacle of a huge military camp. All the nations of the Continent, as well as England, are armed to the teeth, and are living in mutual dread and distrust of each other. They are devoured by an insatiable ambition of conquest and dominion or by a fear of invasion. When you see heavy clouds surcharged with the electricity of war hanging over these nations, you may expect the thunder-clap of battle to resound at any moment. Armed nations, like armed individuals, are a constant menace to one another and are easily provoked to fight.

And these military forces, instead of diminishing, are unhappily increasing every year. As soon as one nation augments its armament, its neighbor feels impelled to do likewise in self-protection.

MAY WE AVOID MILITARISM.

May God so guide our legislators and statesmen that they may never be betrayed into imitating European governments by the establishment of formidable standing armies! God forbid that we ourselves, flushed with recent victories, should ever become intoxicated with the wine of imperialism or militarism, but may we always follow the traditions of the fathers of the Republic!

Hitherto we have presented to the world a beautiful spectacle. Europeans, accustomed at home to meet a soldier or gendarme at every street corner, on arriving in this country have been filled with surprise and admiration that a nation of so vast an extent and with such an immense population contains an army of only twenty-five thousand men. They have been forcibly impressed with

the fact that they can travel from Maine to California without meeting a single soldier. They feel that we are a strong nation because we cheerfully bow to the majesty of the law and are not confronted and intimidated by military satraps. May this fair picture never be defaced!

CROSS AND GOSPEL.

Every Christian nation of the world has its own national flag; it fights under its own chosen leaders, it listens to its own favorite war-cry. But there is one banner before which they all should bow, and that is the banner of the Cross; there is one leader whom they should all revere and worship, and that is Christ, the Prince of Peace; there is one clarion trumpet to which they all should hearken, and that is the trumpet of the Gospel.

The teachings of the Gospel form the only basis of peace for the rulers of the earth. All the arts and resources of diplomacy will be in vain, all the courts of arbitration and peace conferences that ever shall assemble will avail but little, as experience demonstrates. All their deliberations will be so much waste paper unless their decisions are guided and framed under the invocation of the Lord of Peace, who sits enthroned on the Cross.

May all the rulers of the earth draw their inspirations from the Prince of Justice! May they learn from this divine Oracle that nations as well as individuals are responsible for the violation of justice, that "what they sow they shall reap," that "righteousness exalteth a nation, but that sin maketh nations miserable." May our rulers and magistrates be ever guided by the golden maxim of Christ: "What ye would that men should do unto you do ye unto them in like manner."

PLEA FOR PEACE.

God grant that the new century which has just dawned on us may inaugurate a new era of peace, fulfilling the prophecy of Isaiah, "They shall turn their swords into plowshares and their spears into sickles; nation shall not lift up sword against nation, neither shall they be exercised any more by war." May the Christian rulers contend among themselves, not as to which shall invent the most death-dealing weapon of war, but which shall devise the most useful implements of husbandry and agriculture! May the people of the several states of our Union, and particularly of Maryland, strive in friendly emulation in outstripping one another in the paths of progress and enlightenment and material prosperity! May trade and commerce, the arts and sciences, flourish in this fair city of Baltimore! May her citizens be more and more conspicuous for justice and temperance, for fraternal charity, for rectitude of character, for every civic and religious virtue and for every quality that uplifts and ennoble the man, and may the blessings of Christianity be diffused throughout our beloved country!

Suggestions to Christians.

BY REV. ERNEST C. SAUNDERS.

Rector of the Church of The Messiah, Rhinebeck, N. Y.

In view of the call of the National Central Committee of the Twentieth Century National Gospel Campaign to special prayer for the evangelization of the world, may I make some suggestions?

It is a notorious fact that the real obstacle to the progress of the gospel of Christ is principally the disregard of the teachings of Christ by the Church at large. Christendom is professing to believe in them, but there is not a Christian state that even professes to be guided by them in its relations with other states. Indeed, the history of the nineteenth century exhibits as utter a disregard of the principles of Christianity by all the kingdoms of the world as was shown by the nations of antiquity before Christ came. This is so notorious that it does not call for proof, though the treatment of China by Christendom for the last hundred years, the war in Africa, and our own treatment of Porto Rico and the Philippines may be cited as illustrations.

The internal government and social conditions of every nation, due to the principles upon which individuals habitually act, prove that men at large do not always practice the teachings of Christ in their relations toward each other. Self-interest is the freely acknowledged motive which governs the vast majority of even professing Christians, and most of them will express a naive surprise if it is suggested that this is wrong, unless they are wrought to anger that any one should find fault with them. The slums of our large cities, the criminal disregard so often shown by employers for the welfare of their workmen, the carelessness with which we remain quiet and indifferent while children are compelled in thousands to grow up as criminals, is the proof.

The Church itself is the greatest scandal of all. Intended to be one in such a way that it should always be a standing witness to the world of the brotherhood of mankind and the real unity of all good men, it is split up into hundreds of sects, each governed in its relations to other sects by the common principles which actuate mankind, and each also split up and its strength paralyzed by internal disagreements on trivial points. Proclaiming love and goodwill to all men, and preaching that these are the principles which should actuate and govern all men in their dealings with each other, it has not simply shut its eyes while they have been habitually disregarded, and never protested as a Church against such doings, in defiance of Christ's teachings, but has sanctioned appeals to war by nations, and condoned the adoption by individuals of self-interest as the law of business and private life.

Before Christ came with his teachings force was the recognized source of right, and war was the natural and normal state of society. His doctrines were intended to put an end to such a state of things, and every one admits that if they were put in practice generally they would do so. Yet to-day wars of aggression and defense are as common as ever, and Christendom is in a fever of apprehension and unrest because of the conditions that prevail.

The words of St. Paul, in writing to certain people hundreds of years ago, have a singular applicability to the Church of the present day, and deserve careful attention from all who call themselves Christian men. "Thou, therefore, that teachest another, teachest thou not thyself? Thou that preacheest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou